

A
SERMON

Preached to those, who had been
Scholars of St. PAUL's School,
IN
GUILD-HALL Chapel, LONDON,
At their *Anniversary-Meeting* on
St. Pauls Day, 167 $\frac{8}{9}$.

By W. WYATT, M. A. and Student of *Christs*.
Church in Oxford.

L O N D O N,

Printed for *Benj. Tooke*, at the Sign of the Ship in *St. Paul's*
Church-Yard. 1679.

1863

Nov 11

Nov 12

Nov 13

Nov 14

Nov 15

Nov 16

Nov 17

Nov 18

Nov 19

Nov 20

Nov 21

Nov 22

Nov 23

Nov 24

Nov 25

Nov 26

Nov 27

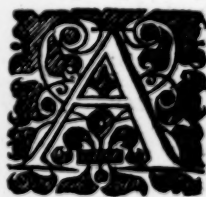
Nov 28

Nov 29

Nov 30

TO THE
Right Reverend
FATHER in GOD
HENRY
Lord Bishop of
LONDON.

May it please your Lordship,



Although the ensuing Discourse might
by many more Titles justly be stil'd
your Lordship's, yet since it was
preach'd and made publick under your
Lordships Government, no Person
(but your Lordship) ought to be dis-
satisfied, that I presume to affix the Name of so Great
a Patron, to the Dedication. I had the happineſſ
(though

The Epistle

(though in a lower Sphere) to be known unto your Lordship, in a Colledge where I liv'd under your light : I had the advantage to partake of those influences constantly dispers'd and diffus'd by the example of your Noblest Education ; I there contracted that Veneration and esteem for your Lordship, which I ought always to preserve and acknowledge ; and not this Reverence alone, but an ambition of being sheltred under a Name so truly Illustrious, put me beyond all choice, and in a manner destin'd me to this Address. I most humbly beg the protection of your Lordships Name for an Author newly complemented (against his nature) into the Press, perhaps at first not altogether with his will perswaded into the Pulpit. If your Lordship shall vouchsafe to favour me so far, I shall be encouraged to have a better opinion of my performances in this kind; and I hope to do better. I may without Vanity say, I have done some things with more accuracy and correctnes, but there is a fate in Writing, as in men, the smaller and most inconsiderable are very often preferr'd ; and this is the first known by my name, and the most early Testimony
I could

Dedicatory.

*I could with any tolerable excuse (for the occasion)
give the World of my endeavour to exprefs my
Self,*

My LORD,

Your Lordships most devoted Servant,

William Wyatt.

1871

(and on the 1st of June 1871)
the 1st of June 1871

1871

1871

A SERMON

Preached at
GUILD-HALL Chappel.

1 COR. VIII. 1.

Knowledge puffeth up, but Charity edifieth.



THE great Apostle in this Epistle having severely reprehended, and to no less a punishment than a total exclusion from happiness, condemn'd some abominable irregularities in the *Corinthian* manners; having declar'd, that Drinking might be acceptable to a *Græcian*, but could not to a Christian's God; that Avarice and Extortion could not purchase, nor Thievery break open Heaven; that railings and contemnings would never produce the same effects, as Prayers and humiliations; much less, that the practices of those sordid beastlinesses which deserve not a name among Mankind, could ever approach those

B

pure

pure eyes, which are not able to behold the least iniquity; having branded, I say, some brutish sins which Custom had made familiar, and great Examples gentile, he proceeds now to an impiety grounded upon, and protected with their knowledge; the occasion this: *Corinth*, the Metropolis of *Achaia*, and a City so haughty, that it contended with *Rome* it self; (which was the occasion that *L. Memmius* humbled it to ashes) was, as all other rich and populous places, excessively proud, and to a wonder luxurious. It was the Metropolis of Vice, as well as the Countrey; and grew into a Proverb for Sin, as well as for Beauty and Magnificence; its Buildings were far more regular, than its Morals; and there was more Order in their Palaces than in their Lives: Softness and Ease had expell'd all the thoughts of the laborious exercises of Vertue. Pleasures were their practice; and *Venus* was their Deity, and yet (as it often happens) the men were ingenious, though they were wicked, they retained their Wit, though they lost their Vertue; they were Men in their understandings, though they were Beasts in their lives; and very good at proposing, though very ill at practising. The best were better at a Supper, than a Sermon, yet a general neatness and politeness of Parts remain'd
among

among them amidst all their Sensualities, and they made subtle Philosophers; though impious men: in a word, all the world condemn'd them for their debaucheries, but admir'd them for their endowments. Their delicacies had drawn to them all the loose that were learned; and there was alwayes among them a conflux of great Wits, as well as great Wickednesses; and this was the leading Cause, that they were obstinate against, and deaf to all sober Counsels; this obstructed all the ways and passages by which instruction should enter; and their pride still excluded their information. 'Tis in vain to give directions of walking to those who are already conceited that they are in the way: of all Fools, the opinionated are the most incorrigible; 'tis a work of great difficulty to beat them from their holds and fastnesses of misapprehension: there is a double labour with them (as with all wild Creatures) they must be tam'd before they are taught: and this was the case of the *Corinthians*, they were the *Sophi* and the *Virtuosi* of the World, and who should presume to teach them that were perfect? What arguments could win upon those, who had already concluded for themselves, who hated all retractation, who magisterially determin'd alwayes on their own

side, and with as much arrogance fixed a note of infallibility upon their own determinations? and what need of edifying to those that had finish'd themselves? But *St. Paul* is not one of their irrefragable Society. He tells them, That their Knowledge is the Original of all their Error; that they may swell and boast as much as they please, yet they are under a grand mistake; and the faster they run, the farther they are out of the way; though through their own false Glasses they seem Giants to themselves; yet they are but *Pusio's* and Pygmies to those that stand in better lights: all their Tumors must be discussed, before they can be in Health: they may be blown up by Knowledge, but they must be edified by Charity; for, *Knowledge puffeth up, but Charity edifies.*

Which words being plain, easie and intelligible, we shall not rack them to make them speak more than they intended. They contain two Affirmative Propositions, That *Knowledge puffeth up*, That *Charity edifies men.*

I begin with the first; where it will be necessary to explain what Knowledge is intended in this place: for Knowledge may have here three several acceptations.

1. If we look upon the words as bearing a relation to the preceding ; *Now as touching things offer'd to Idols, we know that all have knowledge* ; then they import thus much, You *Corinthians* upon presumption of your great Knowledge above other men, especially in the case of *Idols*, abuse your libertie, and by eating meat offer'd to Idols in their Temples, you give Scandal to many, and in that sin your selves. You know that *an Idol is nothing*, and we also know that *an Idol is nothing in the World* ; but you must take heed lest this knowledge of yours become a Stumbling block to those that are weak. Whilst you pride your selves in your Knowledge, you may Offend your Brother, and whilst you Offend your Brother, you must displease your God. Your opinion must not make a breach of your love ; your Knowledge must give place to your Charity ; That may make you proud, but this must make you happy. But

2. If the *words* here in the Text relates to the Heresie of the *Gnosticks*, considering that Self-security was one of the leading Principles in their Divinity, and those Latitudinarians thought no compliance sinful, by which their Persons were protected ; as also if we inquire what My-
steries

series of Words they doted on, and what unintelligible Methods of Science they pursued; how much they did pride themselves about fruitless Genealogies, perplex'd Conjunctions and Poetical Pedigrees; How highly they were elated with the occult Philosophies of *ἑίδος, μυη* and *ἱεροῦ*, and empty aerie Speculations about the *Æones* — by which obscure Cant and dark wayes of Expression (as all other Enthusiasts) they set so high a Value upon themselves, that they contemn'd and slighted all the rest of mankind, looked upon themselves as the only *Adepti* of the World, scorned and vilified all others both in their Parts and persons, and as great Monarchs in Learning and Religion, received Laws from none but themselves; I say, if we inquire into this, and consider, that they were the only pure as well as the infallible, and thought their Lives Demonstration as well as their Doctrine, St. Paul had just reason to reprehend these vain-glorious and turgid Sciolists, and to declare; That Religion consisted not in such Knowledge; that science may make a man vain, but not good; that though they were Gnosticks by name, they were Ignorants by their practice; and that a little Charity towards an offended Brother was more acceptable in the eyes

eyes of Heaven, and more improv'd a Professor of Christian Religion, than all their Subtile Theorems or those of the Schools of the Philosophers, or the positions of the most celebrated Dogmatizers. But

3. If we look upon the words as independent upon them that go before, and an intire Sentence, without any Relation in themselves, then they evidently imply thus much, That Knowledge in its utmost Latitude is very apt to make the Professors of it proud and arrogant. The reasonableness of which Proposition because it contains very much of Truth in it, and by very great Authors is taken to be the sense of the place, I shall endeavour briefly to evince, and that

- | | |
|----------------------|---------------|
| 1. From the Nature, | } of Mankind. |
| and consequently | |
| 2. From the Practice | |

1. There is nothing which the Nature of man is more earnestly desirous of than to be accounted Learned; this ambition is rooted in every individual, and there is no person so ignorant and so dull but uses all the Artifices he can to seem ingenious. The Clown whose education hath not rais'd him

him to the first particles of Words, whose Alphabet is as unintelligible to him as Hieroglyphics, and the conjunction of Syllables as Algebra; with what wisdom will he now and then turn over a Book, and look profoundly upon those Characters which make nothing but confus'd impressions upon his Brain? He that can read his own Native language will still be spelling at a foreign, and if he Masters but two or three words of it, he takes or makes all opportunities imaginable to stammer them forth, and looks upon the parrotting out of some futile and contemptible Elements of speech in a strange tongue, as more of Ornament to him than the discoursing a whole day intelligibly and coherently in his own: in all companies what strivings and contentions are there, who should be accounted superiour in readiness of discourse or smartness of Wit? one maintains a Paradox to be accounted of a deeper reach than his Neighbour, and with much violence the Fool tires out the assessors with attempts of making out his contradictory nonsense, and being obstinate to all conviction, the confus'd but irrefragable creature goes away in Triumph, and is satisfied to himself that he is the Privie Counsellor of Nature; another sits gravely and speaks demurely

demurely, and very superciliously condemns and explodes all other mens Opinions, though he hath no foundation in himself to establish any of his own : He that is the tenderest in his Intellectuals, at a meeting is still racking and tormenting himself, to put out something that may please ; and when after all the heavings and throes the little ridiculous saying creeps forth , if it is not acceptable to the height of his expectation , the narrow-soul'd wretch breaks out into flame and disorderly passion, and disturbs and raises the company , because he is not reputed the Wisest. There have been more contentious Brawls and Rencounters about precedency of Knowledge , than that of Place : Honour is as tender in the Matter of Wit, as that of Courage ; and the Word *Fool* draws forth the Sword as swiftly , as that of *Coward*: that ignominious term brings with it a Degradation something beneath the Dignity of his being ; it levels him to the *Ass* and the *Mule*, that have no understanding. Some men have had the Patience to hear their Family, but very few have suffer'd their Reason, to be abus'd. You may with more safety despise any part

of a mans blood, than that which is elaborated into Spirits for his Brain. Since then Knowledge is of so inestimable a value among Mortals, and of all the infinity of Pretenders to it, there are so very few that attain to an indifferent portion of it; certainly those who upon solid Principles of Reason are convinced, that they are able to foil and distance others in the contentions of Wit and courses of Learning, must be of a miraculous temper, if they do not pride themselves in their own strength and swiftness, and highly condemn the infirmity and slowness of others. Superiority in all cases puffs men up: He that is seated above, looks down with scorn and disdain at those at his feet; and he that knows most, makes his insolent Triumphs upon the Weakness of another. Every man without a Flatterer, hath a very great kindness for himself: Self-love is as universal as mankind. There is no man but carries his Darling about him: his own Sayings are all Oracle, and his Actions, Wonder. The Negotiations of a Market, and a prudent Bargain; the Intrigues of a Parish, and the business of Vestr^y, hath many times made men
look

look big and stately over their brethren, less employ'd in such grand and intricate affairs, made them contemn all others in their Precincts, and think themselves the only Politick Heads, and the fittest Materials to make Ministers of State. As for those who are really so, and deserve that title by a natural acuteness, constant exercise in great business, and long observations of the events of circumstances in humane Actions: with what proud State and Grandeur, they rule the more ignorant and inferiour Officers! How do they over-look Suppliants! What offerings must be paid, before you can come to the Grandee himself! What kind of beleaguering there must be of a man! What slow and regular approaches must be made, before you can have any hopes to take him in! let them enquire who are the Followers of Courts, and Hunters of Fortune. And 'twere very well, if the ill effects of Knowledge did not appear any where else. True it is, that knowledge puffs men up, as well as riches: without them it can make a man proud, but in conjunction with them, it is commonly insufferable.

We come now to speak something to the Practice of men in this particular : and,

1. We shall speak of the Antient Philosophers. And,

2. Of some since Christianity began. And,

1. If we look among the Ancient Philosophers, with what strange dogmaticalness did they lay down all their Positions ! How imperious were they in their Conclusions ! How earnestly did they endeavour to tye down Mans free Reason to their narrow Principles ! and aspire to a Dominion over mens souls, more eagerly than the worst of Tyrants ever did over that of their bodies ! They gave another interpretation to *γνῶσις αὐτῶν*, and improv'd it into self-conceit and arrogance. How did they plume up, and swell themselves upon every little invention ! Nay, their pride oftentimes transported them into foolish, and sometimes into Tragical Attempts. If *Pythagoras* hit luckily upon the solution of a Problem, as if the World were made by it for ever happy, an Hecatomb falls for sacrifice, not so much in Gratitude to the Gods, as to raise a Value upon the Worth of the Inventor. An unexpected Accident,

dent, and the glory of lighting upon it, makes *Archimedes* run naked, bawling out his *εὐρηκα* through the streets; and his Knowledge devests him of his Shame. But these are things which perhaps may be subjects of mirth, and might please in Comedy. But when an *Empedocles* shall hurl himself into the flames of *Ætna*, because he cannot explore the causes from whence proceed those Fountains of Burnings, and inexhaustible sources of Sulphur: or when the great *Aristotle* himself, (I speak according to *Justin Martyr*; for *Dio- genes Laertius* and *Dion. Halicar.* give another account) shall tumble himself into the Sea, because his mind is not vaster than that, and cannot comprehend the Nature of it; we ought to deplore that insufferable Pride which an inquisition into the Nature of things brings along with it, which drives men into such desperate Attempts, that they endeavour to be nothing, because they cannot be Gods. Innumerable almost are the Instances of this nature which might be produced: insomuch, that if a true account could be taken, as the Vanity of Sciences might make one of the best; so the Pride of the Sciologists would make one.

one of the most Voluminous Books of the world. What made those Numerous Sects and Divisions amongst them? What cause can be assign'd of their being minc'd into several Factions and Conventicles, but only Pride, occasion'd by an opinion of Excellency in Knowledge? This form'd them into different Classes and Congregations; made them wear distinctive beards and habits; every one had a badge of his Order, and look'd very oddly upon any one that wore not the same Character. Their Principles and their Dictates seem alwayes to be fram'd, rather to oppose, than to establish; and they are not so eager in searching after truth, as in serving their Hypothesis. Nay, when sometimes an ordinary Reconciliator might easily have made them speak the same things; and perhaps there might be something of Truth in both; yet they were still obstinate in not understanding one another, still perplex'd the matter with abstruse Subtilties and nice Speculations, with new coin'd words and phrases, which were sure to keep them at distance enough; and they dar'd do any thing, rather than hearken to an accommodation; lest the first

Proposer

Proposer should be thought to give up the cause to his imagin'd adversary. Thus the maintaining a Party, still kept up quarrels and dissensions among them, and their whole Lives was nothing else but a state of War: no Rivals in Empire or Love ever more mortally hated one another, than the *Stoick* did the *Epicurean*, or the *Cynic* all; they flew from one another, as men do from a Plague; thought one anothers Breath contagious; and there was not more difference in their Doctrines, than in their Dispositions. The *Stoick* was a Creature of Paradoxes, a very formal piece of Hypocrisie: He was exactly the *Pharisee* of Greece; his pace was solemn; and the longer was his beard, the more he presum'd was in his head: he had kept all the commandments of Virtue, or rather commanded Virtue from his Youth: he had odd Expositions on the Laws of Morality and Nature; he talk'd of nothing but high rants of her; and his discourse was still of perfection: he thank'd the Gods, that he was not like other men; for he was not only not guilty of all Vice, but of all Passions. He was seated forsooth above all those

those Storms and Tempests that rowl in the breast of Humane Nature : and yet after all this extravagant boasting, there was so much turpitude found in the lives of most of his Sect, that by some more civil, though not so supercilious men, they passed into contempt and a Proverb. The *Epicurean* (or at least, *Epicurus* himself) was frugal, sober and temperate enough ; but then having gayer Principles, was a man of more refin'd conversation : his Brow was not contracted into Wrinkles, nor his Mind into Moroseness : there was an even stilness in his life, like that of Nature in the World, whose operations he best made out, and whose beauties he contemplated. But thus they lived with different manners and irreconcilable Opinions ; wrote much of Friendship, but practis'd none ; condemn'd pride in their Books, and made it Canonical by their Examples. Nay, if ever Fortune brought them to a conference, their passion still quite extinguish'd their reason ; their Disputes ended in Reproaches : and that might very well be, if it is true as one sayes, *Qui autem unquam ex Philosophis Virtutem propter se expetendam maxime contenderunt, tantâ arrogantia*

tia inflati fuerunt, ut appareat non ob aliud Virtutem expetiisse quàm ut superbiendi haberent materiam.

I pass now to the times of Christianity: and here we find Antichrist working in the very dawn of it. The pride of the *Gnostick* made the first Heresie; and the plainness and simplicity of the Gospel, was that which made the esteem'd learned World oppose it. In all Ages ambition or self-conceitedness hath rais'd persecutions, and fram'd divisions: a *Julian*, a *Lucian*, or an *Hierocles*, were men too gallant in their own opinion to stoop to the dictates of Fishermen: the Master's being crucified, was one great cause that his Doctrines were not received: and those which for so many years had been poring after, and tracing *Cabbalistick* mysteries in Philosophy, mightily despis'd that more great one of Godliness; and sought both by their swords and pens to eradicate that Religion, which still grew the faster for its members being prun'd. For the Sword did rather prune, than root out; and still new Armies arose from the slain: there was a kind of seminal principle in the primitive Christians Blood;

D

and

and their very graves were prolifique; so that after so many Volumes of Satyrs, severe Edicts and merciless proscriptions, it was confess'd, that Christianity was no more to be expell'd the World, than Light. When the greatest Fences and Banks were thrown up against it, it still insensibly gain'd upon them; and at last like an uncontrollable Sea overwhelm'd all oppositions, carried all things along with it in the inundation; and against all the trifling Machinations of weak, but malicious Humane Nature, prov'd it self the Child of Heaven, the Salvation of Mankind, and the Ruine of its Opposers. 'Tis an *Arsinus* or a *Socinus* that makes the deepest wounds in Communion: that is, men elated with a strange opinion of their own worth, whose knowledge hath screw'd them up to the venturing upon nice points and subtil Argumentations: and rather than think with the Vulgar, they will blaspheme the Nature they cannot comprehend; involve the World into eternal disputes, and themselves into as durable miseries, a *Scaliger avtards* (though in it self no great matter) puffs him up into a whole period of Commendation of himself; and

and indeed the whole race of Criticks had a particular passion for themselves : his Son contemn'd mankind , and *Schioppius* him : *Lipsius* more often comments in praise of himself, than his Author : and *Salmasius* rather than be thought to be confuted, flies into the face of that most Venerable and Sacred person Dr. *Hammond* , whose almost only knowledge not puff'd him up, and scurrilously affronts him with the meanest of Wit, ill language ; whose Name shall flourish, and piety be rever'd , when whole Armies of the little sawcy Grammarians shall rot into forgetfulness, and lye unregarded buried in Dust and Oblivion. It would be too great an injury to your patience , and no very pleasant labour to my self, to present you with all the dirt and filth interspers'd in Authors famous enough for Learning , and as infamous for the concomitant of it, Pride. How many Volumes are there in the World, whose subject is little else but breach of Charity ? How many great Authors Ink makes nothing but blots upon anothers name ? and endeavours to send them down foul to posterity ? How few Replications are there , which carry not

poysen in them to the Reputation of the Answer'd? From all which instances and actions, we may very well gather, that knowledge is commonly a troublesome thing to others, and of a fermenting nature in the person that possesse it; and however it may aggrandize a man as to himself, yet really his swelling is his disease; and he may be puff'd up by Knowledge, but 'tis Charity that edifies, the next thing briefly to be consider'd. And here should I speak of Charity in its full extent and Latitude, I might include in it all the Duties of Christian Religion. I intend to speak of it briefly: and 1. In General: 2. In particular, as it relates to private persons or Societies.

1. In General. And as so, 'tis the noblest and the sweetest of Graces: Charity is the Christian Name for Love: by this I have a kindness and respect for all mankind; and the bounds of my Charity extend as far as those of the Sun: by this I pity the poor *Indian*, *Persian*, or *Turk* that dyes in torments by the too severe sentence of a merciless Governour; and I could wish, there were no Tyrants in the World, though I live out of the reach of their long hands, am far enough disjoyn'd from the
injustice

injustice of their commands, and the severity of their rage: my good wishes reach as far, and my prayers enlarge themselves to the extension of the Universe. By Charity and mutual Love, by what firm bands might Societies be joyn'd? 'twould bring down the conversation of Heaven upon Earth, and plant a constant Peace and Serenity here, in some degree like that which the blessed enjoy above. Friendship (which is one of the most beautiful things in the World) is but Charity contracted: and though the rayes may burn fiercer, yet they lose the glories of expansion and diffusiveness. Charity veils over the fault of an offending Brother, and hath mercy upon failings and infirmities; because it considers, that Error sticks as close to man, as his Nature. 'Tis the Devils property, to be Malicious; and his most glorious appellation is, that of *Accuser*. In all that incomparable Encomium of Charity in the 13th to the *Corinthians*; there can nothing be said of it greater, than that *Charity suffereth long, and is kind, and beareth all things*. There is something looks divine in pardoning: and 'tis an attribute of the Deity, to be *long-suffering*. Charity then lifts

lifts us near to Heaven, and assimilates us to that God, who is infinite in forbearing. In a word, 'tis Charity that may make us happy here, and must crown us hereafter. Let then the foolish Pretenders to the Wisdom of this World, grow as big as they please with whimsical Notions of Globules, Vortices and Atoms, let them dote on a Diagram, and be never so deeply immers'd in Number; let them have the *tongue of men and Angels*, if they have not Charity, they are in the Apostles phrase, as *sounding brass*, and the *tinkling cymbal*: things of more noise, than use: which shine, perhaps, but have not any great Reputation for solid Worth. 'Tis Charity, and not great Words and phantastick Hypotheses, that must set a lustre upon all our actions. Heaven is not to be gain'd by proud looks and arrogant suppositions; but by a constant Tenour of bountifulness in our Lives, and integrity in our Actions. He much mistakes his Creation, that thinks, he was made for no other End, than to reflect upon, and admire, and caress himself. That new commandment of *loving one another*, must be sedulously obey'd: the emanations of Good, must constantly stream forth
to

to our Neighbour; and we cannot any way attain to our own happiness, unless we be tender of his. The way of Charity is an easie and a noble way to blessedness.

Since then Charity is so highly accepted of Heaven, and so beneficial to Men, how great and glorious is it in those which endeavour the propagation of it to Numbers? place it beyond the narrow confines of an Household; and as much as in them lyes, strive to dilate its Empire, and make it coextensive to Nature? Now though this Universal Charity is every mans duty, yet there is another Particular, the Second thing to be consider'd; for since 'tis impossible this Universal should have any real effect over all the World; that is, I may love all men, but cannot be acquainted with, or at hand to help them; therefore men always though they do not bound, yet they more evidence their Charity according to Relations or Conjunctions, which arise either from Blood, Society or Converse: and indeed every Man (without any injury to Religion) is so much Lord of his own Charity, as to choose the chiefeft object of it. 'Tis true, that I must love my Neighbour, and every man

is

is so, but certainly without offence, I may more encline to him, by whose Wisdom I am instructed, or by whose Bounty supported; I may select him for my Companion before another, who best suites with my humour, provided it be not vicious; and the Benefits or innocent Gaynesses of Life, are Causes enough for preference in Election. I know there are some Men of more Envy, than Wit or Wisdom, that esteem such Meetings and Feasts of Charity, as these we this day celebrate, as the effects of Pride, and the Parents of Separation in a Community; that think Men by thus doing, esteem much better of themselves, than of others; and suppose they make a League against all others, whilst they make one of Friendship among themselves; and what is only Concord, they name Conspiracy. But let such men know, that whilst they pretend a Breach of Charity in others, they make an extremely wide one themselves; and for want of line to sound the true depth of things, like all Zealots, they grow Malicious, whilst they would approve themselves Instructors. But we are not at this time more bound to satisfy their ignorance, than to love it: Certainly there

there cannot be any more Natural Cause for the uniting Men into the Conjunctions of Love and Charity, than a Similitude in Education : the same Rules and Principles produce most commonly the same Manners, and in spite of Business and all the other avocations of humane life, something will remain of what was formerly imbib'd. We see men of the greatest Business, Wisdom and Grandeur still recollecting what they acted in their first days, and then bringing in some Person, whose Familiarity then, was perhaps the Greatest Cause of a Friendship now. If then Likeness and Congruity may be admitted to be the Causes of Friendship and Love ; and similitude of Education is the most apt to produce that ; we have all the reason in the World firmly to link our selves into a Society, whose first meeting together, sprang from so great a Cause, and hath since produc'd so good effects of Friendship. I know there are some indeed whose neither Wit or Manners could ever prove that they had been in a School ; who are alwayes traducing, not only the Method, but the Authors of their education : and of such, the next subject will be their Parents, and the

E

next.

next their God: But certainly all sober men must acknowledge, that they deserve exceedingly well of the Publick, that can make themselves so miserable, as to labour in the instruction of Youth: the Toil is theirs, though the fruit be Ours: And yet let the best Man here sink into himself, and he will soon confess, that if he had followed strictly those Principles he brought with him from School, he had been much a better Christian, though not perhaps a Richer Man than he is. 'Tis not the fault of a *Seneca*, but of *Nero* himself, that he proves wicked. Let us all labour to live after the practical Principles, at least, which were instill'd into us within those Walls, and make that place henceforward as immortal by our Piety, as some have done already by their Learned Parts. Let us imitate the action of the great Apostle in this day; and if any Man hath been a Persecutor of his Saviour (as every Sinner is) the greater his Malice hath prov'd, the sooner let him return, and appear the more faithful Servant to his abused Lord. Let our Charity to one another encrease, as the Years grow more numerous upon us; and in this innocent Custom continue, till Years shall

shall loose themselves into Eternity : other Actions perhaps may proclaim us Great , but this will declare us Good. Let others upon very strange Principles (as much as they please) think Rebellion Meritorious , and Murder Lawful ; Canonize the Authors of Discord, and make Traytors Saints : but let us shew our selves Christians by those Nobler ways of Unity, Concord, Peace and Love, and then our Great Master (who was himself the Miracle of Charity) will lead us into those Serene and Blessed Places, where Love reigns in its full perfection, and a constant Unity and Concord makes Heaven. Let us put up our Prayers then to Almighty God, that He would continue in us this Gift of Charity, the very Bond of Peace ; that in helping, sustaining and doing Kindnesses one for another here, we may lye down in the Arms of the Eternal Love hereafter.

Now to God the Father, God the Son , and God the Holy Ghost, be ascrib'd as is most due, all Glory, Honour, Praise, Might, Majesty and Dominion now and for ever.

The Grace of our Lord Jesus Christ, the Love of God and the Fellowship of the Holy Ghost, be with you all.
Amen.

F I N I S.